

080 the skin dried? I should be moving day after day, and it would not be possible to pack it in that condition among my sketches; I had no arsenical soap, and unless I dried it in the sun it would certainly rot, and get spoiled.

I resorted to a trick. I fastened two sticks crossways, and having stuck one up the eagle's neck, I fastened the two opened wings to the two side branches of the cross. The skin was thus kept well opened, and with two additional strings, one at each wing, the frame was fastened on to my back, the feathered side against my coat, while the inside was exposed to the sun and the wind. In wading a river I saw my own image reflected in the water, and I must confess the appearance was strange. A few hours after a group of Ainu were able to certify to this. I was riding slowly along the shore, when I saw a few of them not very far ahead. Two men were the first to notice me, and they seemed terror-stricken. As I approached they stood still for a minute, shading their eyes with their hands so as to make out what kind of winged animal it was they saw riding on horseback. When they discovered that the black wings were on a human being, the two brave Ainu fled, crying out, "*Wooi, wooi!*" the hairy people's cry of distress.

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As I got nearer the village, dozens of wild dogs came to meet me, and, barking furiously, followed my pony, while the few inhabitants, frightened out of their wits at such an unusual sight, hid themselves inside their huts. Two or three hurriedly launched their "dug-outs" and put out to sea. When I passed the first hut some large salmon were thrown at me from inside, probably with the idea that I might satisfy my appetite on them, and spare the lives of the trembling donors. Food was not over-plentiful along that coast, so I dismounted and picked up the provisions so munificently provided by the scared natives. I tied them on each side of my pack-saddle, not sorry to be thus saved from the danger of dying of starvation—at least for the next two or three days.

As I was so occupied, a little child about four years old, evading the vigilance of his parents, ran out of one of the huts. I took him in my arms; whereat he cried bitterly, and when the people inside heard it there were screams of indignation and despair.

152 not understand of course frighten them, like eclipses of the sun or moon, or as my revolver did when I was attacked by them at Horobets; and also when I appeared as a black-winged rider on the north-east coast. In the latter case, unfortunately, I was too far off to see their faces clearly, and in the former, after the attack they showed more sensible submission to the inevitable than true cowardice. What I chiefly saw then was here and there a face with wide-open, undecided eyes heavily frowning; while some of the others shrugged their shoulders and closed their eyes, waiting for the loud report of the revolver, which unpleasant noise, heard before from Japanese guns, always gives a shock to their nerves.

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207 When an Ainu wishes to show that something cannot be done, or that he cannot prevent someone else from doing it, he neither shrugs his shoulders like a Frenchman, nor shakes his head laterally like an Englishman; nor does he throw out his hands like a Neapolitan, but, quietly standing erect, and with his head slightly bent forward, he gently lifts it up, and slowly winking his eyes, says that he cannot do it.

When children are sulky or displeased they frown and protrude their lips, making a nasal noise similar to this—"Ohim"—without any of the vowels clearly pronounced.

201 Our way of nodding the head vertically in sign of affirmation and shaking it laterally in negation is not known to the thoroughbred race. Those, either Ainu or half-castes, who
[177] practise it have learned it from the Japanese. The right hand is generally used in negation, passing it from right to left and back in front of the chest; and both hands are gracefully brought up to the chest and prettily waved downwards—palms upwards—in sign of affirmation. In other words, their affirmation is a simpler form of their salute, just the same as with us the nodding of the head is similarly used both ways.

152 It is quite enough to look at an Ainu's eyes to see at once whether he consents or not, just as it is quite enough to look at a monkey's face to know if it will accept the apple you offer it. Slyness and jealousy are well marked in the Ainu face, and the former is seen in the glittering, restless eyes, the latter in the sulky glance and protruding mouth. Slyness is a very common characteristic among Ainu men; jealousy is recognised and frequent in women.

thus causing a flow of saliva, which to a certain extent quenches ²⁶¹ their thirst. However, the reason given by the Ainu is not this. According to them, certain stones and some kinds of grass contain a great amount of water.

More interesting to me than their physical characteristics ⁴⁸³ were their movements and attitudes, which I was able to study and note correctly without their observation. For instance when Ainu try to move some heavy object they pull it towards them. Thus, when they drag their "dug-buts" and canoes on shore, and again when they launch them, they never push from them, but always pull towards them. If an Ainu has to break a stick planted in the ground he does it by pulling it; whereas a Japanese will push it. Again, in pulling a rope the Ainu pull; the Japanese push by placing the rope over one shoulder and walking in the direction wanted. In a crowd where a Japanese would push his way through by extending his arms and thus separating people, the Ainu seizes a man on each side, pulling one to the right and the other to the left till space for him to pass is made.

As muscles are only strengthened by exercise, it is not ⁴⁸¹ astonishing that we never find well-developed arms among the ⁸⁵⁷ hairy people, who so seldom make vigorous use of them, ¹⁴² Children are as fond of climbing trees as the average English boy; and sometimes this is done in our way, by putting the legs and arms round the trunk and gradually "swarming" up; but with trees of a small diameter the ways of monkeys are adopted. The arms are stretched, and one hand is placed on each side of the tree. Both feet are then pushed against the trunk, keeping the leg slightly bent, but stiff. One hand goes rapidly over the other, one foot above the other, and so on; and the more rapid the movement the easier the climb, if care be taken to plant the feet firmly so as not to slip. Ainu boys are dexterous at this; but I have never seen full-grown men attempt it, though I am sure they could if they chose. Elderly people are very sedate in Ainuland, and violent movements are generally avoided.

Where the Ainu are indeed great is at making grimaces. ²⁰⁶ The Ainu resemble monkeys in many ways, but in this special accomplishment they beat monkeys hollow. It would take volumes to describe all the different grimaces which I saw them

● 201 make, especially at myself while I was sketching them; but one or two of their "favourites" may prove worth describing.

One Ainu at Shari, on the north-east coast, excelled in moving his scalp, and by raising his eyebrows at the same time creased the skin of his forehead to such an extent as to make his eyebrows almost meet his hair. The nostrils were expanded and the upper lip was raised so as to show the teeth firmly closed. The same man was also good at moving his ears. Others preferred to put out their tongue, emitting at the same time a harsh sound from the throat.

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149 Although many Ainu could not voluntarily move their scalp they often did so unaware. When eating, especially if a piece of food required some effort to swallow, the neck was outstretched, the mouth closed tight, the eyebrows raised high, and the scalp brought far forward over the forehead. In masticating, the ears would sometimes move involuntarily, as with dogs or monkeys.

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826 The Ainu are also good at rapid "winking," first with one eye, then the other, each eye playing at an inexpressibly funny kind of bo-peep. *En revanche*, they make no great use of their hands, and it is not uncommon for them to use their feet to assist their hands. Indeed, their toes are supplementary fingers, and they often hold things between the big toe and the next, as when making nets or *Inaos* (wooden wands with overhanging shavings). When making nets, the string is firmly held by the big toe bent over; when shaping *Inaos* the lower point of the wand is passed between the two toes, which keep it fast while the long shavings are cut.

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283 When women wind the thread made of the *Ulmus campestris* fibre, they often let it run between the two larger toes while they wind it on a spool or a reed. Then, again, the toes are often used to pick up small objects out of the reach of the hands, and also to scratch the lower extremities. The two

826 middle fingers of the hand and the three smaller toes of the foot are seldom used by the Ainu, and are somewhat inert. The little finger is slightly more active. Whenever Ainu point at anything they habitually do so with the open hand, for they have a certain difficulty in using any finger separately. This difficulty is not so great with the first finger; but where a European would use only his thumb and first finger, an

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778 It has played a part, if a small one, in the alcoholism of the present-day Ainu, elders now affecting to believe that they can win the approval of the *Kamui* by offering a few drops of raw *shochu*. The function of the sticks as libation-wands was secondary to that of pointing, as a speaker may do with the forefinger, and of transmitting messages from *Kamui* Fuchi. In prayer an elder may say that his language is faulty, but that the prayer-stick will convey his meaning correctly.

778 There are two kinds of mark on the prayer-sticks. Those on the underside are found on most household specimens and are the owner's marks (*shirosh*); those on the upper side are patrilineal ancestral signs (*ekashi itokpa*) and are regarded with respect and awe (*oripak*). Though not as sacred as the women's secret girdles, the attitude of men towards them is somewhat similar to that of women to their girdles. I was told by Nisukrek-guru that whatever the number of ordinary prayer-sticks in the house, only one had the ancestral sign. This was taken on hunting expeditions, partly for protection and partly for identification in the event of death. A stick bearing the same sign and known as the *pushka-un-ni* was firmly tied to the quiver, but was not a prayer-stick.

[782] These ancestral signs are also cut on the upper side of the special prayer-sticks, *kike-ush-hashui* (Pl. VI, figs. 2 and 3), offered to Hash-inau-uk *Kamui*, and temporarily presented to the head of the bear before its ritual dismissal. The shavings left attached to these sticks, which are freshly made of willow, are wings (*rap*) to waft prayers to the *kamui*. Bear festivals were given by the owner of the young bear, which had been captured as a cub. The host's ancestral sign was presented to the bear spirit and its ancestors in order that it might be glad to return to life for another such feast. It identified the lineal descendant (whose ancestors had given many such communal feasts), and who looked forward to many more.

[796] In Kitami province *inau* may bear the signs of various deities. The blind elder from whom I obtained the interesting specimen shown in Pl. VI, fig. 4, told me that it was the sign of Rep-un *Kamui*, and he called it *asupe noka*. This sign is found on other northern *inau*. I have not found any instance, in the south, of a *kamui itokpa* on either *inau* or prayer-stick.¹

¹ It will be noted that this sign is not similar to that on Pl. IX, fig. 6. However, Munro also photographed the *itokpa* on the reverse side of these *inau* stems, but unfortunately, the prints are not clear enough to identify the signs.—B.Z.S.